THE WOMEN'S MISSIONARY MAGAZINE

—OF—

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A MISSIONARY SOCIETY IN INDIA.

DEAR MAGAZINE:

OUR Presbyterial W. M. S. met in April; so it seems rather late to be sending a report in July, but the chief cause of the delay was in getting the photograph. The artist, like all other English residents here, migrates to the hills at the beginning of the hot season; so he was on the eve of his flight when the meeting was held, and did not get the work finished until he got settled in his hill quarters.

Of course you are most interested in the picture. It will not be easy, or perhaps desirable, to give all the names; so I have numbered only those in the central row who were the officers. They are as follows 1, Sozi, Urdu Secretary, Bible woman of Zafarwal district. 2, Miss Lawrence, English secretary. 3, Miss Anderson, president. 4, Miss Morgan, treasurer, medical assistant in Bhera branch dispensary. 5, Mrs. Shahbaz, vice president, wife of the pastor in Sialkot. The others in the picture were either delegates or those who took part in the exercises. This company, however, does not represent one-half of the audience that attended the meetings. Being held in the chapel of the Girls' Boarding School, it gave the girls an opportunity to attend, and increased the audience very considerably. Most of the zenana missionaries were present and several of the married ladies, and a few of the native sisters who were not delegates. O, yes! I must not forget! We had *two gentlemen* also. Rev. A. B. Caldwell gave an address at one of the sessions and Rev. J. W. Ballentine was present as a visitor.

The meeting was a good one, and the part the native Christian sisters took was very gratifying. It showed an intelligent interest in the subjects under consideration. Several of them read papers that showed careful preparation and thought. I was pleased to hear them say on one occasion, when a vote was called for, "We do not understand what the vote is for, so do not feel able to give ours." This is a good, healthy sign. So often they are willing to do as others do, without considering what it is or their own responsibility.

Our women are making progress—there is no doubt about it. Such a meeting as this would have been an utter impossibility in our mission twenty years ago, and even yet amongst the non-Christian women in our midst. So our Christian women are taking the lead most decidedly.

Our chapel is seated with mats, therefore the majority of the audience, both native and foreign, sat upon the floor. Some few, who did not feel able to sit without a support to the back, occupied chairs. We almost always sit this way with our girls in our Sabbath-school and various meetings. I suppose it would look very strange to an

American audience, but it suits the country better than seats.

The banner for the greatest degree of progress in all lines,—attendance, contributions, etc., was taken by the Zafarwal society from the sisters in Gurdaspur.

I suppose the contributions should be reported, but I failed to make a memorandum of it, and now I have no opportunity to find out before this letter goes. Any one interested can see the returns in the statistical tables of the Women's General Missionary Society.

We hope to have still more progress to report by next year.

Sialkot, India. ELIZABETH MCCAHON.

WORK AMONG THE AMERICAN INDIANS.

Prepared for General Missionary Society, May 1898.

I very much regret that severe family affliction prevented Mrs. Speer from preparing a paper on the work at the Agency, to be presented in connection with this. The work there is somewhat the same as this, but it is among Indians, some of whom are advanced to a good degree of civilization, and with the addition of work among a hundred school children. Then there is a small coterie of white society, government employes, some of whom are very helpful in Sabbath-school and church services.

Here we have mostly blanket Indians with long hair. There is but one government employe on this side. The assistant farmer is an Indian who neither reads nor writes. So it comes about that there are only our two selves to teach in the Sabbath-school. There is a large class of men and women, whom Mr. Morrow teaches through an interpreter, a class of young men and women who read and speak English, and a class of children who neither read or understand English.

About twenty-five or thirty children were taken from here to the government school at the Agency; still, there is a number left. On a recent Sabbath there were 20 children present at church. Two or three of them were babies however. The girls and young women are so shy that they would do better in a class to themselves if that could be managed. The older women, too, could be more effectively reached in a separate class. But the difference in the work here and at the Agency is one of method only. The aim in each is the same,—to bring this benighted and down-trodden people into the light of the gospel through Jesus Christ.

There are serious hindrances to the success of the gospel among this people. One of these is their material condition—a condition for which the Indian is not wholly responsible. But on the whole, the outlook is more encouraging than a year ago. Owing to destruction of crops by crickets, for five years, we, at our coming of necessity aided some who were able-bodied..

Not so during the past year. They were better provided for by the labor of their own hands, and we have aided only the old, the helpless and the sick. There appears to be a revival of the spirit of husbandry among them, and they are awaking to the agricultural value of their lands, although the reservation is not a very valuable tract for that purpose. However, large tracts have been fenced, much plowing and sowing done, and some gardening, and but for the long continued drouth, which threatens to cut short the results of their labor, the problem of self-support would be largely solved, for this year at least. One young man was planning to exchange his gun for seed potatoes. Another older man, who is practically blind, with his son away at school, is a fairly successful farmer—able and willing to aid his poorer neighbors. The women are industrious, painstaking, and, in some lines, skillful. They embroider beautifully. They have a good eye for form and the trained hand to execute. They combine colors with some taste, but have no conception of shading or of perspective. To aid

them in acquiring this idea, I have ordered for them shaded patterns in colors.

I do not recall where, or of what Indians, I read, who had been successfully taught the art of making thread lace. I should judge this to be an industry for which our Indian women would have a native fitness and capability. No detail is too small for their attention, and their patience is untiring. In order for their speedy advancement both spiritually and materially, they should not be a burden on their neighbors; nor should they be dependent on the government; least of all should they be dependent on the mission. I repeat that it is not the Indian alone who has created this apparent necessity. So in every way possible we endeavor to help them to help themselves.

We have been much helped and encouraged by the interest taken in our work by the church at large. The W. M. S. in various places, different societies of young people, individuals, and last, but by no means least, the children have sent cards, pictures, literature and quarterly Picture Rolls. So far as the senders were known these were acknowledged, sooner or later, and I hereby thank the kind donors again. Many of these pictures have been given out and now brighten Indian homes.

In response to various inquiries, we have within a year written letters describing the work to seven women's missionary societies, three societies of young people, besides numerous personal letters to the same effect. For a time it seemed as if the work would have to stop while we described it. But we were amply repaid by the additional interest.

We usually keep a supply of pictures with one Picture Roll in the post-office, which is also our reading and reception room. One day a young widow came in with her mother and an old woman who never comes to church. The mother wanted her dresses cut and fitted for her little girl. I was, beyond measure, pressed for time, but the opportunity to aid them in adopting civilized ways must not be neglected. Naturally, I paid little attention to the conversation which was in Warm Spring but I was soon aroused to the fact that the young widow, who had been in school, was slowly turning the Picture Roll and giving an animated description of each. The picture of Christ washing the disciples' feet seemed to detain them longest. The women had many questions to ask, some of them about Jesus. Later I urged the young widow to give the women the same instruction in Sabbath-school, offering her the infant room. It is just what we have long wanted. —some one who could talk to the women in their own language as well as with us. But she was too shy.

When we came among them they received us with great friendliness, but none the less were they on their guard. One old man with great gentleness said to Mr. M., "If I ever hear you say any 'bad words' from that pulpit I will tell you of it." He did not mean really profane words. He meant Higher Criticism, or something of that sort and had not gotten the nomenclature.

They are very honest. Our recent trip to meeting of Presbytery and W. M .S. took us away two weeks. It could not be compassed in less time. We simply locked the house and gates, leaving the pony and chickens in the barn yard and field. We found all right on our return. No one was in charge except an Indian girl who lives a mile away, and there are no white people within twelve miles. Bishop Whipple says: "Many years ago I was holding services near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them while I went to the village to hold services." "Oh, perfectly safe," he said. "There isn't a white man within a hundred miles!"

As many of you doubtless know the consolidated government school is now located at the Agency. There is now neither boarding nor day school at Simnasho. The removal of the children of course caused a decrease in the attendance, but though smaller than formerly, it has been steady throughout the winter. It is now increasing and bids fair to reach the old number. The removal of the children, however, proved not an unmitigated evil; at least there seemed

to be some heavenly compensations. The older Indians had always taken great pleasure in the answers and recitations of the school children in the Sabbath-school, but their personal interest now seemed to deepen. As an old Indian said: "I told the children that they must learn to read the Bible so they could take the lead. But now they are not here and we must go forward ourselves." Yet feeling that they were not fully prepared for the step we had hitherto held them back rather than urged them on to an open profession of faith in Christ. Their little talks and testimonies after Sabbath-school were very satisfactory and encouraging.

For instance, one old man said: "When I hear the 'good words' I feel like crying. I have heavy burdens, but my heart is happy."

Again: "I listen to the 'good words' and find out my sins. I am heavy and can't help get into heaven. Can't open the door for my brother, and that is why I ask my brother (Christ) to save me. I want to go with you. I want you to give me Holy Spirit so I can pray. Don't know and don't hear and don't know Scripture in Book."

Another: "You can read Scripture and I can ask. I am thought like this, if I am sinner and die and go heaven I not get in. I know this, if I am not washed am not clean, cannot go heaven. I believe that when I die, if I believe, He receive me. Not believe He not receive me."

Another: "I am going to speak to-day. I listen to you read the Scripture and I just get heavy for my sins, and one of the words you read, 'Remember the Sabbath day and keep it holy,' and I am very glad. I wish I could confess all my sins and talk to Jesus. I wish I could do good from to-day and not get wrong."

Another: "When I first heard the 'good words' I did not believe them, and I do not believe them now unless I hear them all the time." Line upon line, precept upon precept, here a little and there a little, applies to the Indian. Later this man said: "I think if we had the Lord's supper here it would make many Christians. They can't be Christians without that."

There appears to be no doubt of the sincerity of their confessions and testimonies. The quivering lip and solemn speech forbid the suspicion of hypocrisy. They are very willing to speak, women as well as men. Formerly we did not encourage them in this to any great extent. When they advanced ideas which were half heathen it seemed not for edification.

In conference with them Mr. M. has learned the outlines of a tolerably well defined creed as received from their fathers. They believe in The Trinity; The Atonement; Man's Sin; The Final Separation of the Righteous and Wicked; The Obligation of the Sabbath. They have a comparatively clear conception of the work of the Three Persons of the Trinity. The favorite name with them however is Jesus. All this truth they say they have received from their fathers. However, they admitted to Mr. Speer that until taught by the missionaries that they had not known of Christ. Yet they told us in perfectly good faith, I believe, that their fathers had always known of Christ and His work.

Apparently as soon as a truth is assimilated it is given its proper setting in that "creed of the fathers." Without doubt much of this truth has come to them through various missionaries at times and places more or less remote. Let that pass. They have the truth. That is the main thing. From the same source, the fathers, and of equal authority with these great truths of the Bible, they have received dances and other religious observances. Some of these are probably not heathen. Doubtless some of their feasts are equivalent to our Thanksgiving. Some are solemn worship to them. They say that when God gave the white man the Bible He gave the Indian these observances, and that through these they pray to Him and praise Him. They are entirely willing to adopt the new religion. They are not willing to forego the old heathen ceremonies. There seem to be two courses open:

1. Receive them into the church allowing them to continue their ancient dances and ceremonies, and endeavor by degrees to sup-

plant the old heathenism and gradually substitute divine truth. Some of their vagaries are no doubt the result of downright emptiness of heart and mind, and I do not know that the Indian is worse in this respect than the untaught colored man. This course would have the cordial approval of the Indian himself. It might receive the approval of some in our own church. To me it savors somewhat of a "Parliament of Religions." Yet I can conceive of conditions under which it might be safely followed. If the Indians were under strict discipline, if they were surrounded by Christian influences they might gradually come to the whole truth. One friend suggested, but did not press the idea, that when the Israelites came out of Egypt they undoubtedly had much of heathenism mixed with their faith. Yet even so, when the command came to them at Mt. Sinai it was, "Thou shalt have no strange gods before me."

2. Hold them back from a profession of faith and accompanying privileges until they are willing to forego the old practices. Teach them the way more perfectly and cry mightily to God for their deliverance. They have been reminded that the course of some of them is nearly run, that none have assurance of life. In some things they manifest a most Christian spirit. With genuine loyalty, they recognize and acknowledge the missionaries, all who have ever been here, as their authorized leaders in spiritual things.

The second course outlined seems to be the only consistent one. Sorrowfully, and as we believe safely, yet not hopelessly, we have taken this course. Deeply do we feel that it is, "Not by might nor by power but by My Spirit saith the Lord." May the day hasten when the deaf shall hear the words of the Book and the eyes of the blind shall see out of obscurity and out of darkness.

JEAN M. MORROW.

THE STRANGE EXPERIENCE OF REV. JOHN FAIRFIELD, A HOME MISSIONARY.

MRS. FLORA K. REGAL, IN "THE ADVANCE."

IN the summer of 1888 the ladies of the Johnstown sewing society were somewhat surprised at receiving, instead of the description of a home missionary family whose wants they were to supply and whose measurements were to guide their work, the following request:

Dear Friends of Home Missions in Johnstown:
I wish that the society planning to send my family a missionary box would, instead, send me a pulpit suit.

The reading was interrupted here by expressions of opinion not very flattering to the missionary.

"That's too selfish for anything," said Mrs. Marsh. "How could a man ask such a thing for himself and let all his family suffer?"

Mrs. Barrows, whose wisdom commanded respect, remarked:

"We have always thought that in order to have much influence over the rough people on the frontier, the missionary must dress and live like his neighbors."

Said Mrs. Jones, who prided herself on being outspoken, "I should think he was getting rather 'stuck up' and needed to come down a peg."

Mrs. Brown, whose well-known neutrality was her safeguard, was about to speak when the amiable secretary suggested that perhaps it would be as well to finish reading the letter before further discussion. She then continued to read as follows:

"I have been a home missionary for fifteen years and in all that time I have never had a suit of clothes made for me. I have always preached in second-hand clothes, and they do well enough for me here, but this year the Anniversary meeting is in Chicago, and I have saved money for the journey, but my old clothes are unfit to wear. I gave up the trip once, but my family urge me to make this unusual request and have agreed to deny themselves everything if only this one favor may be granted. It will give me a new lease of life and new energy with which to work for years to come.

Yours in Christian love,
JOHN FAIRFIELD."

When the secretary had ceased reading the silence was painful. Finally Mrs. Jones,

who had not spoken before, broke the silence with "Second-hand clothes for fifteen years and a preacher of the Gospel! It's a perfect shame!"

Said the very practical treasurer, "It will take every cent in our treasury and more, too, to buy a suit."

"I guess," said Mrs. Whiting, "that if our preacher asked a thing like that we wouldn't stop more than a minute to consider it. We have only to say so and we can raise the money well enough. I'll give a dollar rather than not send the suit."

"That is speaking to the point," remarked the president.

Other pledges followed rapidly, and when the vote was taken it was unanimously in favor of granting the request, and a committee was appointed to take the matter in charge. With Mrs. Reeder as chairman of the committee there was no fear of failure or delay.

A week before the time appointed for the Anniversary a neighbor called at the door of the three-roomed house they were accustomed to call the "parsonage," having in his arms a stout box, not so large but that he could carry it well enough, but still suggestive of valuable contents.

"Good evening, parson. I was going by with my team, and seeing this box lying at the station with your name on it, I just brought it along to save you the trouble of hitching up."

Whatever he may have had of curiosity concerning the contents of the box, he did not wait a moment to gratify. Indeed, he did not stop long enough to receive the thanks of the missionary. What the box contained was no secret to the family.

"Now father can go to the meeting, if it only fits," said Arthur, overjoyed at his father's good fortune.

"Black cloth throughout, I declare," said the mother.

"A hat! a hat!" they all exclaimed at once.

"And shoes, with black stockings in them!"

"And nice collars and cuffs and handkerchiefs!"

"And a cravat! and what else!" exclaimed one after another as the treasures were revealed.

The family were all in ecstacies, but it was suddenly noticed that he for whom all these things had been sent was strangely silent. Indeed, he could hardly speak at all. Knowing, as he did only too well, the family needs, he was overwhelmed by the thought that only his personal comfort had been provided for to the exclusion of all the rest. Self-denying as he had always to be, and as he had always enjoined upon his family to be, here he was at last indulging in supreme selfishness. How could he ever look them in the face arrayed in the proofs of his weakness? How would it impress the poor people to whom he preached from Sabbath to Sabbath in their little sod meeting-houses and poor shanties? He could never wear the things! The gift seemed sadly misplaced. In the little shell of a house there was no place where the clothes could be safely kept but in the box that brought them.

Was it wrong in him to wish the suit? He never once thought that so much more than he had asked would be sent him! He could never appear before his congregation in such clothes! He would wear only a piece at a time till they gradually got used to them. But he needed them—at least he was going to need them—indeed, his going to Chicago depended on them.

All these thoughts went whirling through his head, mingled with certain stray passages that he had happened upon in his reading, written, as he now hopes, by some one not wholly "unregenerate." "A suit of good clothes is more to a man in some circumstances than the consolations of religion." "Let your apparel never make you conspicuous." He tried to recall Scripture texts in his favor, and even looked in his Concordance for them, but he only found, "Body more than raiment," "Man clothed in soft raiment," "Having food and raiment, let," etc.

He was reconciled to being the recipient of raiment which seemed to him in his dis-

tress wholly unsuited to his position only by the thought that there should never be such an outlay again, certainly not for fifteen years.

Another examination of his old clothes confirmed the impression that they were entirely too shabby, and partly reconciled him to the new. As he was to start in the evening, no one would see them until he had become somewhat accustomed to them. Nothing could be done now, anyway, for next week he was to go. He must endure all that was involved in the case.

As he had no companion in travel he was very glad to see entering the train at St. Paul, a clerical-looking gentleman of middle age, who, our minister rightly judged, was going to the meeting at Chicago. Regardless of conventionalities, they soon fell into conversation. Kindred topics occupied them all day, and they were surprised to see how light-hearted they had become and how completely they had left their cares behind. They reflected, too, how remote their labors were from the centers of activity in the religious as well as the secular world.

Arrived in the city, the newly-found friend proposed seeing some of its sights, since it was then only a little after noon, and the assembly did not organize until evening.

"This will be our only chance," said the missionary, "for no attraction the city can offer will be strong enough to allure me from the meetings for a single hour."

"Suppose," said our friend, "we go first to the great Auditorium of which Chicago is so proud."

Accordingly they made that their first objective point. Its wonderful dimensions had not been exaggerated. They took turns stepping upon its platform while one went to the rear to see how dwarfed the other looked in the distance and how far-away his voice sounded. Next they easily found their way to the famous Masonic Temple. Ascending in its elevator to the observatory, they were half inclined to believe the extravagant anecdote about St. Peter, who thought thrice that he heard a knocking at the gate, but leaning over the battlements the third time to see who asked admission, was informed that the pounding was only the men at work upon the roof of the Masonic Temple! They felt a sensible relief when safely on the street again.

The rush and roar of the city were very distracting, but they were glad to experience a little of it for themselves. Some other objects of interest were proposed, but they involved too great an expenditure of energy, for the missionary was not going to incapacitate himself by sight-seeing for the full enjoyment of the meeting.

The hour for the meeting finally arrived. A crowded house showed their appreciation of the occasion, and they were not disappointed. After the preliminaries pertaining to organization were disposed of, a most inspiring sermon was preached by the retiring moderator. A prayer-meeting was announced for half-past eight o'clock next morning, and our missionary was promptly there.

He had been in his seat but a few moments when it was announced that a telegram had been received for the Rev. John Fairfield. He trembled as he took it from the messenger's hands and hastily tearing it open read as follows:

REV. JOHN FAIRFIELD:
Take first train home. Arthur almost killed.
Still alive. MARY FAIRFIELD.

What could it mean? What could have happened so soon? How soon could he get a train? Would he see his manly boy alive —Arthur, upon whom so many hopes were centered? Train never moved so slowly or stopped so long as this which had so recently borne him away in such a happy frame of mind.

The journey over, he was not long in going home from the station and in gathering as fast as the broken utterances of his wife could relate it, the following account. It was simply this. After dinner Arthur had gotten up the team and was harrowing a small piece of ground which he was fully competent to do alone, when by some unaccountable means that no one would ever be able to find out, the horses became unmanageable and dragged both harrow and boy back and forth over the plowed field, until

finally the boy was dropped in a furrow, where he lay all night in a chill rain, search with lanterns failing to reveal him. When picked up in the morning he was thought to be dead, but with warmth and restoratives life was found to be not quite extinct. Still there had been violent concussion of the brain, and recovery was doubtful—indeed, the chances were apparently against it.

The experiences of that awful night can never be effaced from the memory. All night long the mother walked the floor in terrible apprehension, listening to the faintest sound in the vain hope that it might be Arthur coming. Thrice she went out into the rain, thinking she heard him calling, and shortly after midnight as she stood with her face pressed against the window pane, she was sure that she heard a groan, and went to the border of the field, listening intently, but not a sound indicated where the sufferer lay. Was he a sufferer? Or was he past all suffering? Perhaps he was making fruitless search after the team. But that could not be till such a late hour! The faintest dawnings of hope were instantly chased from her mind by fears which grew more intense as the hours wore on. If Arthur were not already dead, would he live till his father could greet him once more? With the first glimmer of dawn the search was renewed, but it was slow work to traverse the plowed ground after the rain. Finally the boy was found and carried to the nearest house, and a messenger dispatched for the nearest physician, four miles away. At the same time a telegram was sent to the father. In an hour and a half the doctor came and examined his injuries carefully. There were bruises and lacerations, but the worst injury was the violent concussion of the brain. The chances seemed against his recovery, but being young and strong he might worry it through. There was nothing in the doctor's manner to inspire hope, however hopeful he tried to appear.

No words can describe the anxiety with which the invalid was watched and tended day after day and week after week while he lingered on the borderland. Worse than all the rest was the alarming fact that he showed little or no sign of returning intelligence. His mind seemed a blank. He knew nothing of the accident or of what followed. Would he recover in body and yet be without intelligence? The thought was too dreadful to harbor for an instant, and yet it could not be banished.

At the time when no thought was given to anything but the boy, there had arrived at the missionary's home a barrel, sent also from Johnstown, and a letter saying that this year the society sending it had devoted their money to another use, but they hoped that the contents of the barrel might be regarded as a token of love. No one had heart to open the barrel, but one day when Arthur seemed a little better and began, as they hoped, to show some dawn of returning intelligence, it was unpacked and found to contain thirty cans of choice fruit and two gallons of pure maple syrup, the ladies contributing one each to make up the number of the former.

When the contents of the barrel were described and talked over in his presence, all were equally surprised and delighted to hear him say feebly:

"Won't I have a daisy time getting well?"

Then they knew he was in his right mind.

THE LOCAL SOCIETY—ITS POSSIBILITIES.

Read at W. G. M S. Convention, Cleveland, O.

"I always feel like taking off my hat to a boy," a statesman once said, "because of the possibilities in him." We live in a land and in an age of possibilities. We may not be "born to greatness" but we may "achieve it." If we fail it is because the opportunity was lacking, we say, thus acknowledging the force of what may be termed outer possibilities. The statesman recognized the possibilities within the boy—inherent possibilities. When, by a succession of happy events, the possibilities

within grasp the possibilities without, behold a leader—a Moses, a Lincoln, a Frances E. Willard. Not that the outer possibilities were narrowed to fit the individual, but the inner possibilities, by the inspiration of a high purpose, were broadened to meet the opportunity. The life of the individual is a type of the life of the society. With respect to these outer possibilities—its peculiar surroundings—each local society is a law unto itself; hence we will discuss only the possibilities within each society—the inherent possibilities common to all.

First—of growth. A father used to gather his family before the kitchen door-post every New Year's morning, while he marked upon it the height of each and measured the year's growth. This hour, usually one of great glee, was changed to sadness one year when it was found that the youngest, a delicate child, had failed to grow. He began to cry. "Never mind," said one comforter, "Mother didn't grow either," and "Don't cry," said another, "perhaps you'll grow the most next year, 'cause we'll give you the biggest piece of all the good things to eat." Once a year the local societies step up for measurement. Some perhaps, have attained their full stature—every woman within reach, a member—but all have not. The home congregation of the speaker bears upon its membership roll the names of 125 women who might reasonably be expected to join its missionary society. Fifty members are reported this year and an average attendance of less than thirty. Not an extreme case, for we learn from a report of the International Conference of Women's Boards of Missions held in New York City last January, that, of the various denominations represented, only one of every twelve women in the membership of the churches is connected with a missionary society, and only one of every three of these an active worker. The United Presbyterian average is higher. Yet out of the more than 50,000 women of our denomination, only about 16,000, we are told, are thus enrolled. Great are the possibilities of growth. Oh, for the child spirit, quick to extend sympathy and encouragement to the weaker societies, and in all arrangement of Presbyterial affairs generous in giving to such the "biggest piece of all the good things."

Secondly—possibilities of culture. Correctly used in speaking of the individual, this word does not refer to the mental powers as distinct from the physical, nor to the physical as distinct from the moral or spiritual, but to every thing that helps in any way to constitute a perfectly and fully developed human being. The divine purpose is that we "glorify God in our bodies and our spirits;" be "complete in Him." So when we speak of the possibilities of culture in the local society, we refer to all the powers which help to make a complete society. That is complete, however insignificant, which answers the purpose for which it was intended.

The purpose of the missionary society is to develop in its members all the powers needed to make it a soul-saving station. Statistics do not help us here, except for the limit in one direction, in the amount and disposal of money offerings, and in another, in the number of MAGAZINE subscribers in proportion to membership. Another evidence is found in the proportion of membership qualified by a willing mind to do society work—fill the offices, serve on committees, arrange or carry out programmes, lead in devotional exercises. The International Conference report places this proportion at 33⅓ per cent. The societies of Caledonia Presbytery give 50 per cent. Is this the general United Presbyterian average? What account shall be made then to Him who requires an account of all things for this 50 per cent of lost power?

A serious problem is that taking the form of the oft recurring question in Presbyterial Conventions, "How can we interest indifferent members?" No unattainable ideal is held up when we affirm that this one-sided, incomplete development may be changed to symmetrical beauty. Personal observation testifies to satisfactory results, because one persistent worker, or pastor's wife, labored all last year in the home society for this end. Fifty per cent. more of society culture—

social, mental, moral, spiritual, means 50 per cent. more of power, manifesting itself in more sociability, dispatch without haste in business meetings; exactness in keeping records and accounts; promptness in correspondence and rendering of reports; increased knowledge of mission fields and workers, and therefore increased giving for their support; longings for the coming of Christ's kingdom, and prayers that the local society may be complete, ready for duty when the Lord doth call.

Thirdly, the natural outcome of growth and of culture is the possibilities of service. Service is the true idea of individual life—the object of all training. That life, however lowly, used in serving others is in God's eyes a success; the one lived only for self, a failure. This is also true of the organized society. Power—the power of numbers and of culture, must be sought, not for selfish ends to feed vanity, but only as a means for better service. These possibilities stretch out before us limitless and grand. Cities are to be evangelized, whole nations brought to God. To some of the societies represented here may be granted the opportunity to do these great deeds, to become leaders. To the majority, however, the possibilities of service mean little things—remembering by message or prayer the home-sick missionary; packing neatly the missionary barrels; placing here and there a thank-offering box; securing now and then a MAGAZINE snbscriber; interesting one by one the women at ease in Zion; training, line upon line, the Juniors; greatly relieving the needy; helping the weak; lifting the fallen; bringing sin-sick souls to the Great Physician; brightening sin and sorrow darkened homes with the ministry of love; striving ever, in all ways, to make one spot of the world sweeter and happier.

The doing of God's will is always a great thing whether it be something that affects the welfare of a nation or something that concerns only "one of the least" on earth. Let no society bemoan its lack of opportunities. Its first care should be to make the most of all that are given.

Other noble possibilities might be presented, except that they group themselves under one of these three—possibilities of growth, of culture, of service.

Only possibilities of good have been noticed. Would there were no others, but we dare not ignore the possibilities of evil—possibilities of inefficiency through neglect of the opportunity; of keenest suffering through learning too late that God's kingdom demands the best. The old-time curse of Meroz teaches a suggestive lesson. Meroz stands for the society which neglects the duties of love waiting on every side. No wickedness is charged against it. It is simply useless, but the penalty of uselessness is the loss of power to be useful. That society, too busy with its own affairs to heed the cry of the unsaved, may be spared some labor, may keep its money, but must surely, sometime, hear the echo of the curse, "Ye came not up to the help of the Lord."

God help us that laboring fervently in prayers, all possibilities of good may be realized, of evil averted; that our local societies may stand "perfect, complete in all the will of God."

Buffalo, N. Y. ELIZABETH T. COOTES.

Hospital of the United Presbyterian Women's Association.

In response to the many inquiries regarding the delay in the erection of the new hospital which the United Presbyterian Women's Association proposed building on the property so generously donated by Dr. J. B. Herron, of Allegheny, we desire to make the following explanation and have our friends understand what we hope to accomplish in the coming months.

In the annual report of 1897, the opposition inaugurated by property owners, their success in securing the passage of a legal statute in the legislature of Pennsylvania, and our effort to comply with the requirements of the act, were all noted. Soon afterwards came the decision of the mayor and his colleagues that they had not the power to act in the matter.

In accordance with the advice of the Ad-

visory Board and a leading attorney, the Association resolved to test the question in the courts. The hearing in the lower court resulted in a favorable decision, the judge declaring the act unconstitutional. Our opponents then appealed to the Supreme Court, and the uncertainty was prolonged until the day appointed for the second hearing, when the case was withdrawn.

And so, after many months of litigation, in which we endeavored to exercise patience and trustfulness, knowing that we were being led by the loving Father, we are now at liberty to advance in the work committed to our care.

This time of enforced inaction has been recognized as among the "all things which work together for good to them who love God," in that the unexpected publicity given the hospital has gained for it a wider circle of friends and its aims have become more generally understood. The delay has also led to more practical and satisfactory arrangements for the furtherance of our humane undertaking.

The Association appreciating the necessity of a wider frontage, and acting under the direction of the Advisory Board, purchased twenty feet more property adjoining that already donated. With this purchase we are enabled to secure, with a four story building, all the necessary facilities for hospital work, whereas five stories would have been needed had the plans of last year been carried out. Accordingly new plans were prepared and the new United Presbyterian Hospital building, devoted to the care of women and children, is to be erected on Sandusky street, Allegheny City, Pa., in the near future.

It is to be a four-story structure, having a frontage of 74 feet and extending back 162 feet. It will have a neat and plain exterior without any unnecessary decoration, the object being to make the interior up to date in all its appliances. The main entrance will be in the center of the building. A side entrance is also provided. In the front is a large vestibule 12 feet wide opening into an octagon rotunda 19 by 19 feet. On one side of the rotunda are a small reception room for visitors, and two large rooms for convalescent patients, one for women and the other for children. On the other side of the rotunda are the offices and a room for the Board of Managers of the hospital.

From the rotunda a hallway leads to the rear. Here, in a well-lighted place, are located stairs and elevator. Further back on this floor is the children's medical ward, 26 by 40 feet, with its serving kitchen, quiet rooms and lavatories. Each serving kitchen has a food-lift running up to the main kitchen on the fourth floor. Each of the serving kitchens will also be provided with a steam table for keeping the food hot; also will have a sink and cupboard complete.

In the rear part of the building is an entrance for patients, waiting room, physicians' office, physicians' examining room, laboratory and dispensary and janitor's room.

The second story of the building will contain ten rooms for private patients, with lavatories; the medical ward for women, 26 by 40 feet, with its quiet room, serving kitchen, etc., and in the rear a maternity ward with its necessary rooms.

The third floor will have ten rooms for private patients, the surgical wards with quiet rooms, kitchen and lavatories. In the rear part of this third floor will be rooms especially fitted up and arranged for surgical operations.

The fourth floor is to have the front part devoted to the use of the superintendent, resident physicians and nurses. The rear part will contain servants' apartments. The middle part of the fourth floor will be occupied by a large well-lighted kitchen, with baking-room, pantries and dining-room. A second staircase will be near the rear of the building, with a large lift running from the basement to the top floor, to be used in carrying provisions, etc., to the kitchen. In the basement the boiler and engine room will be located.

The entire building will be thoroughly heated, and all the wards will be provided with an approved system of ventilation.

On the rear of the lot will be a building with a driveway through the center, and in this building will be a laundry, stable, and

rooms for hospital purposes, as may be needed.

The above brief description, as kindly furnished by the architect, we hope will serve to change a vague realization of our plans into a confident assurance that a hospital second to none of its class in modern equipment is to be built.

That there may be a clear understanding of the needs of this work, we make the following brief financial statement: To build a hospital such as described will require about $40,000. $13,500 of this amount has been received, with subscriptions, considered perfectly sure, of about $3,000 uncollected. $9,500 cash was the price paid for the additional property, leaving, as may be seen, a small balance of $4,000, with a possible $3,000. The expenses connected with the legal business have been very small, as the attorney who led us to a successful issue refused to take any compensation for his services.

While it is our strong desire to swell the building fund just now, yet for the benefit of those who would prefer to contribute to the furnishing of the rooms or the endowment of beds we cheerfully restate the rules adopted by the Association regarding these and published in the last annual report.

First. That $5,000 cash, or $300 a year, endows a bed perpetually.

Second. That $7,000 cash or $420 a year, endows a room in perpetuity.

Third. That $500 cash or $100 cash, and $24 a year, provides a memorial room.

Fourth. That $250 cash, or $50 cash, and $12 a year, provides a memorial bed in ward.

It was also resolved that a room, to be known as the Campbell B. Herron Memorial Room, be set apart for the use of the students of the Allegheny Theological Seminary.

We earnestly desire that very many may have an interest in this work. The small gifts of the children and of those "older grown" will be gratefully received; and we would kindly urge upon all our friends to carefully and prayerfully consider our financial needs and place the hospital upon your list of munificent gifts for the coming year.

The friends whose liberal contributions have been so signally blessed towards the comfort and happiness of the orphan and the aged, we have fullest assurance, will be as deeply interested in our efforts to secure better facilities for the amelioration of the suffering of the women and children committed to our care. The very poor accommodations afforded in the little hospital building we have used for the past ten years, and the constantly increasing demands upon it, present a very strong argument for our appeal to the members of the United Presbyterian church and all other friends of humanity for their hearty support in the erection and furnishing of the new Memorial Hospital.

All monies and checks should be sent to Mrs. M. J. Steele, Avalon, Pa. All correspondence should be addressed to

MRS. E. M. HILL,
5502 Margaretta street, Pittsburg, Pa.

MISSIONARY CORRESPONDENCE.

PASRUR, INDIA,
August 8th, 1898.

DEAR READERS OF THE MAGAZINE:

I AM sitting on our back veranda and can look out over a country that is now beautifully green. Mr. Lytle says that there has been more rain this summer than in any previous one that he has spent in Pasrur. Our God has indeed blessed the land with plenteous showers after several years of light rains. The trouble now is for the farmers to get their crops in. So many oxen either died or were sold on account of scarcity of food that now the farmers have trouble in getting their work done. One village which before the hard times kept eighty head of oxen, this summer has but twenty-one to do the work of eighty. Farther south in the central part of India the condition is still worse. The oxen nearly all died off, and the people can buy neither oxen nor seed because of their destitution. The country will gradually get back to its normal condition, but

there will be a great deal of suffering until it does.

The other morning Miss Anderson and I were coming through one of the city streets when a woman stopped us and said: "I have a sick boy and I am going to you to get medicine for him. I took him to the government hospital and it did him no good, so I'm going to you. I'll take my food along and I'll sit outside until you do something for me." She has not yet appeared to display her importunity. Every day we have calls for medicine. Miss Anderson has a stock of simple remedies on hand, and it is quite a pleasure to her to give them out. We often try to get the women to go to Sialkot to our hospital, but they have such unbounded confidence in what the Miss Sahibs can do, that we cannot persuade them that the journey of twenty miles is necessary. One poor woman was needing to go badly, and when Miss Anderson told her to go, she said she had no money. Miss A. offered to pay her way, but still she would not consent to go.

One woman from one of the cities down country was visiting in a zenana, to which we go sometimes, and she applied to us for medicine. We told her to go to the mission hospital in her own city, for she needed special treatment. She said that her husband would not allow her to go for fear they would give her spirits of some kind. He judged missionaries by what he knew of English people, and being a good Mohammedan, could not trust his wife to go to them for medicine.

One day a man carrying his sick child was passing our compound. He was on the way home to his village, returning from the government hospital. One of our servants asked him where he was going, etc., and then said, "Take the child to the Miss Sahibs; they know everything about medicine," which shows that our servant was at least loyal to us. The man brought the child here, and Miss A. gave some remedy that cured him. Since that quite a number from the same village have been here for medicine.

One day we visited the village. We had to go through a quarter of a mile of water to get there. The village seemed to be completely surrounded with water. When we went as far as we could, we got out, walked between the fields and then over a narrow ridge between two ponds to reach the village, which stood on higher ground. We received a warm welcome. The women were Hindus and they begged us to stay all day and they would feed us. "And then what would you do with the dishes?" asked Miss A. "Oh, we would purify them," they said. Miss A. then told them their religion was in their dishes. Saturday one of the women was here and I told her we would go back some time, but there was so much water now. "Oh!" she said, "The water is all gone now," and told me how glad they would be to have us go.

Nearly always when we leave a house saying we will try to come back some time, they say, "Come tomorrow;" but we tell them there are so many women to visit, they will have to wait. We receive a warm welcome nearly everywhere we go, and the women listen well and assent to what we say; but receiving Christ as their personal Saviour is quite a different matter. They say, "Your religion is for you and ours is for us."

We are very much interested in one woman whom we visit every two or three weeks. She sent for us one day when we were near her home, and asked us to come often. She is the wife of a Mohammedan who holds a high government position. They came here last fall from Umballa City, where she was acquainted with the lady missionaries of the church mission. Miss Anderson is giving her Bible lessons, for she can read and I am teaching her to sing the psalms.

The girls in our Mohammedan girls' school are showing more interest in the Bible than they did a month or so ago. When the girls finish the primer and begin the first reader, they each receive a copy of Matthew's gospel; and when they begin the second reader, they receive a copy of "The Story of the Bible," which begins with the creation and tells the story of the Bible in simple

language. It is not so hard for the girls to read the Testament while they are still in the first reader here, as it would be for the little folks at home to do the same in English, for the Urdu is a phonetic language. The girls are always delighted to get their gospel and the other book. Last week in the monthly examination we found that three girls were ready to begin the gospel by Matthew and one ready for the "Story of the Bible," and the girls were not slow in telling us about it.

Our Bible woman left in June. During July, the wife of one of the seminary students has been doing the teaching. She is a good teacher and we will miss her very much. I don't know where we can find a suitable teacher, but we know that the Lord will provide, if it is His will that this work should go on. We believe that the Spirit is working in the hearts of some of the girls, because Satan has been trying to oppose His work. Two of our best girls ceased to take an interest in their Bible for awhile and tried to make excuses to keep from reading it. They are now as interested as ever, and we can only pray that the Spirit will not cease His work. Another girl has to slip off and go to school when her brother is not at home on account of his opposition. Our girls are all under the age allowed by the government when one can choose his or her own religion, but we believe that the seed sown in their hearts while yet young will bring forth fruit.

We hold two weekly prayer-meetings for our Christian women where they receive Bible instruction; i. e., we have them divided, some taking their lesson Tuesday, and the rest Wednesday evening. This is besides Sabbath-school, Young People's meeting, church services on Sabbath, and the Thursday evening, congregational prayer-meeting. For all this instruction, the lack of knowledge on the part of some would surprise you. But you must remember that they can't read, and their ideas are so different from ours. The pet answer of an old woman in my Sabbath-school class to all questions, is, "He did good work." When I ask her why Jesus Christ came to the world, her invariable answer is, "To do good work." No matter how often I correct her and say, "To save sinners," the next time she is asked she says, "To do good work."

A week ago I was teaching them the story of Ahab and Naboth's vineyard, and when reviewing the lesson, in referring to Ahab's turning his head to the wall and refusing to eat, I asked, "Then what did Ahab do?" "He did good work," the old woman answered absent-mindedly. Another woman looked at her with some scorn and said, "No; he acted like a child." The old woman seemed very much surprised to find she had given the wrong answer and said, "All right, he acted like a child." Yesterday I was explaining the golden text. "If ye then being evil, know how to give good gifts to your children, etc." I said, "Now, you all have children and know how pleased you are to give them good things."

But many of the women who cannot read would surprise you with their knowledge of the scriptures. They are all original in their way of telling Bible stories and don't always get things straight. Miss A. and I had Bible classes for the wives of the seminary students, Miss A. having the ones who can read, and I the ones who cannot. We taught Mark's gospel. The mother of one of the students was in my class, and one day, in review, I told her to relate the parable of the "Husbandman." She gave something like this. "There was a King and he made a garden. He dug a well and built a tower and a wall and gave it to some gardeners to take care of, and went to another country. After awhile he wanted some fruit and sent a servant, but the gardeners beat him. Then he sent another and they stoned him, and then he sent another and they killed him. Then he sent his only son, and said, "Now this is my son, don't you kill him; but they killed him. So the King came and killed the gardeners and took on other gardeners to take care of his garden."

I wish I could tell you more of her original sayings, but my letter is already too long. 2 Thess. 3:16.

JOSEPHINE MARTIN.

FOREGN NEWS BUDGET.

India.

Dr. Mary Platter has been somewhat disgusted at seeing in one of the church papers in the early summer, that she is in a convalescent condition. She says: "How provoking! I do not believe there is one in the mission who has stuck more steadily to work than I have ever since I returned from the hills last Novenber." Doubtless her name was substituted for Dr. Sophie Johnson's, who for a short time was seriously ill from blood poisoning, but she was not long off duty. It is hoped that a few weeks in the mountains will effect perfect restoration in her case.

Dr Platter describes the rainy season as the best since she has been in the country. She says:

It is quite different from what I had thought. Vegetation is rank, but everything looks beautiful. The rain does not pour down all the time. It may continue for five or six hours and clear up for the remainder of the day Sometimes there is a big storm in the middle of the night and we have to rush round to get every place closed up. Again there may be no rain for two or three days and the farmers will hurry to get a field sown They certainly know how to keep up a succession of crops here, and grow a great deal on a little piece of ground.

Miss Embleton writes, in anticipation of the home-coming next year. Some changes have taken place which will somewhat mar the pleasure of the furlough. She says:

The missionaries are all deeply interested in the war. The daily papers furnish a few points of news, which are greedily devoured, and it se ms a long time to wait for the home papers giving fuller accounts. God grant that peace may soon be brought about, and that the great result may be the spread of the gospel.

Our summer school will begin here on the 11th of August. Preceding it there will be a two days' temperance and purity convention for the natives, at which the speakers will be mainly native.

The missionary party for this year will have sailed before this issue of the MAGAZINE appears. It is hoped that all in the home land will be returned as there is great need for them in the work. Though there has seemed to be a considerable response to the appeal sent out by last General Assembly, the contributions will need to be steadily increased to relieve the boards from present embarrassment. The Women's Board sends out only one new lady missionary this year, and that could not have been done were it not for the generosity of the Sabbath-school of the 9th church, Philadelphia, Rev. James Crowe pastor, which pledges full support and all out going expenses. We feel sure these friends will find a most capable and faithful representative in Miss Henrietta Moore, who goes out to India to work for them.

Miss Kate A. Hill writes from Lyallpur:

Perhaps you have heard that there is no word for home in Indian languages, and I may add that home on the tongue of the missionary refers only to America. But Miss Spencer and I feel very homeless these days, for Mrs. Crowe has had fever and must go to the hills and we must leave also. Fortunately for us Misses Logan and Corbett have been sent to the hills, so there is a place at Gujranwala for us with Miss McCullough. There is nothing we want so much in Lyallpur as a new house for the ladies. It has been promised and talked of, but promises and talking won't pay for the bricks.

Since camping season our work has been in Lyallpur City and near villages. At present the city work has been broken into by sickness. Lyallpur is a very bad place for fever; just now almost every one leaves that can get away. People come here from other places and get fever and then become homesick and want to go back to their old villages. If they get sick there it is "the Lord's will," but here it is the fault of the place, bad water, etc.

Our work among the Christians in the near villages is being organized. During harvest the Christian women worked in the harvest field and we could not find them at home. Now the harvest is over and they are becoming interested in their weekly lessons, but we must leave them now for the rest of the summer because we have no house to live in.

Our village work is very interesting and we have often been surprised to hear of Jesus in many of the Mohammedan and Hindu houses, where we did not expect to find knowledge of Him. Sometimes those who have heard are glad to hear again; others think they have heard all, and if they listen at all, it is only with polite indifference. A woman told us one day that she had read Genesis, Matthew, Mark, Luke and John, and if we had any thing new we might read it.

We have been received in nearly every house and usually have read to the women. One day a man told us all the world was becoming Mohammedan; that in Europe whole villages were becoming Mohammedan.

Mrs. H. J. Kyle writes from Bhera, July 13:

Misses Corbett and Dickey have gone to Kashmir for their health. It is hoped both will be benefited by the change. They are now camped in Ishamabad. They both report themselves delighted with everything in Kashmir. The scenery, the climate, everything but the box wallas (native peddlers) are most enjoyable. The summer has been unusually hot and trying for the missionaries. Now that the rains are on, the thermometer is lower, but the heat is more sultry and oppressive

Rev. and Mrs. Porter were made happy by the

arrival of a little daughter, and Rev. and Mrs. Gordon by the arrival of a little son on June 25th. Both babies are proving themselves good healthy missionaries.

Work is beginning on our new mission house at Bhera and we are hoping some day to have a place we can call home. Mr. Kyle is living in the ladies' home now at the dispensary, while the ladies are absent on their vacation.

From Rawal Pindi:

The Rawal Pindi College and High School closed the last of June for a six weeks' vacation. After the terrible heat of the past month all were glad of a rest. There has been an increased interest in Bible study. Several young men are very much interested in Christianity, and we trust that in time they will leave their idols or false prophet and trust in the only Saviour of sinners.

Avatur Singhi, a Sikh, and the teacher who was baptized, has returned and will teach science in the college next term. This may affect the attendance for a time, but such things must be expected.

The heat has been very great this year—unusually so. Even the natives feel it very much, but the rains are near and then we shall have cooler weather.

Miss Mary E. Logan, from Gujranwala:

Again my turn has come to write for the News Budget, but I am afraid I shall not have anything very interesting to say, for we usually write about our work, and "my work." these days is trying to coax back some of the strength which left me this spring when I had fever. I might tell you of plans which were never fulfilled, and of the disappointment of sitting quietly and waiting while some one else, who is already overburdened with care, does your work and hers too.

But if I speak of the shadow I must also bear witness to the sunshine, and these quiet hours have given me a delightful opportunity for Bible study, which I could not possibly have had in the busy rush of work on the plains. So I know it is all for the best, and I am biding His time.

Miss McCullough writes that the Gujranwala Bible-school closed last week. As usual Gujranwala and Hafizabad districts meet together, and this made the school quite a large one. The work was satisfactory.

Egypt.

Mrs. H. M. Harvey gives news from Cairo under date of August 1.

Here we are in August. Some one remarked yesterday, "The summer is gone." It is hardly that, for we often have oppressive weather in September and even in October; but if the fore part of the summer is pleasant, we are the better able to endure the heat in the late months if it comes. I do not think one can become so accustomed to heat that he does not feel it, but certainly the experience of years is very different from going from a cool climate right into intense heat, as our American soldiers are having to do just now, and also the British soldiers who come from England and Scotland and go direct to the Soudan. We were all made sad by the telegram, a few days ago, that over four thousand of the American soldiers were ill. Oh! that God would hear the many prayers of His people and turn "wars into peace."

There has been less sickness, and fewer deaths, among the children of our people than usual. Measles were very prevalent for a while in the spring, but the disease seems to have run itself out for this year. One of the teachers in our boys' school is very low with lung disease; he has been ill for more than a year, and has several times been laid aside for a few weeks, but we fear that he will never be in the school room again. He is a good man, and has been very faithful in his work in the day school and also in the Sabbath-school. He has a wife and one child, a little girl, a little over a year old.

One of the teachers in the girls' school has died since the school closed the last of June. Nabeeha Khoari graduated in December, and taught from the first of the year till she was taken ill in May. She was an only daughter, there being only one other child in the family, a little boy ten years old. We all visited her often and prayed with her and for her, and hoped till the last that God would restore her; but He took her to Himself. She was about seventeen years of age, and loved by teachers, pupils, and friends. We called to see the mother two days ago. According to the custom the furniture in the reception room was all covered with black cloth. People in this country never make an effort to quiet their grief, but seem to do all they can to keep their sorrow before their eyes. In this case, as in many others, the bereaved ones cannot see the reason why. What we know not now we shall know hereafter. Let us thank God and take courage.

Mrs. W. H. Reid, writing from Ramleh, says:

We are having anxious days again. Miss Finney was taken to the hospital on Saturday with what we fear is typhoid fever,

In a little more than a year eight of our number have been patients in these two Prussian hospitals, one in Cairo and the other in Alexandria. By the blessing of God our prayers for their recovery have all been granted so far. These hospitals are benevolent institutions carried on by the Prussian Lutherans. Poor patients are received and treated free, while those able to pay are charged according to the accommodations they have. Missionaries are received at half rates—$1 a day for second class, in which not more than two patients are put in one room. Usually we have occupied the rooms singly. This includes board, medicine, nursing, and physician's services, except in special cases. The best European physicians in the city make daily visits to the patients. But best of all is the nursing and care of the gentle "sisters." More complete consecration and self-forgetfulness than is theirs I have never seen. They have left home and country and buried themselves almost as completely as nuns. Their salary is a mere pittance, and any gifts they receive are turned over to the hospital. Their simple uniform (blue dresses, aprons and white caps) is furnished by the institution. They not only give the physical care expected, but also the sympathy for which the human heart so hungers. A hand clasp night and morning, with a tender smile, a reverent, "Please God the fever will go down soon," or "God will help," a bunch of flowers or a tract—these are only a few of the many things they do that money will not pay for, but which bring brightness into the hours of pain. Though separated from home and friends for whom we long in times of sickness, we have very much to be thankful for, and with the Psalmist we can ever say, "What shall I render unto the Lord for all His benefits toward me?"

"'Tis not for man to trifle: life is brief,
And sin is here
Our age is but the falling of a leaf,—
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours."

—Bonar.

YOUNG PEOPLE'S DEPARTMENT.

SHINING.

Are you shining for Jesus, children?
Are you shining here, and now?
Is heaven's light within your eyes,
And its crown upon your brow?
It will not do that yesterday
You were dear, and good, and sweet;
For yesterday has flown away
And to day the hours are as fleet.
Are you shining now, my children,
With a purpose steady and strong?
With a Saviour's love within your hearts,
To keep them tender and warm?
It will not do, what you mean to be—
To-morrow to sing and smile:
To-morrow for some will never come—
You must shine for Him all the while.

—*Mrs. Charlotte E. Fisher.*

Questions and Answers from Junior Conference at Saratoga.

Ques.—What are necessary qualifications for Junior leaders?

Ans.—Love for Christ; love for children; be prayerful; patient; consecrated.

Ques.—How keep up the attendance?

Ans.—Have divisions beginning with five and enlarge. Keep a record of those bringing in new members and place on roll of honor. Place beside each member a vacant chair to be filled.

Ques.—How get the boys and girls to pray and speak in the meetings?

Ans.—Give questions to be answered. Give something to pray for by writing the topics for prayer on the blackboard. Have them select prayers from the psalms.

Ques.—How get them to read the Bible?

Ans.—Give something definite to study. Have verses on topic committed. Form Bible circles; older members to read one chapter a day or a week, and younger ones ten verses a day; then question on what has been read.

Ques.—How have good singing in the meetings?

Ans.—Have fifteen minutes' practice at opening services. Organize a choir and have a regular time for practice. Employ a good leader who will teach to sing correctly. Use the psalm charts so that all can see and learn the words.

Ques.—How interest the Juniors in missions?

Ans.—Have a chart with names of mission boards and explain work of each. Pray for the cause at each meeting. Secure returned missionaries to address the Juniors. Use pictures, maps, curios, and stories of work. Distribute leaflets on missions. Subscribe for the new Junior paper soon to be published by the Women's Board.

Ques.—How interest in temperance?

Ans.—Keep the subject prominent. Give frequent warnings against the first glass of liquor. Illustrate the evils of intemperance by stories and pictures. Distribute leaflets and subscribe for "The Water Lily," published by the National Temperance Society, 5 West 18th street, New York, at 6 cents per year in clubs. Have a pledge book, or pledge cards, and after careful explanation of what the pledge means, and

prayer for God's help, call for signers.

Ques.—How interest in giving to the Lord, especially the tithe?

Ans.—Make plain that God wants our offerings; that His work needs our aid; that God's blessings follow giving. Use the tithe and Thank-offering boxes. Teach the Tithe Catechism and make it plain before presenting the Tithe cards to signers.

Ques.—What are some proper methods of raising money among the Juniors?

Ans.—Give the tenth. Earn the money. Practice self-denial. Use the Thank-offering boxes and give a weekly offering in them.

Ques.—What are some improper methods?

Ans.—Raising the Lord's money by fairs and festivals.

Ques.—How conduct the Junior business meetings?

Ans.—Just as senior meetings should be conducted—in the most approved manner. Make the rules of order plain.

Ques.—How secure good order in the meetings?

Ans.—Leader be the first there and begin with the first Juniors. Gather around the piano and sing as soon as the children begin to come. Do not open exercises till al are quiet. Open with silent prayer, asking for God's help for the hour.

Ques.—What do with those "too big to be little," and "too little to be big?"

Ans.—Have the society in two or more divisions; those over ten years in one and those under ten in a second. Organize them into an intermediate. Make them "Helpers" and give them some practical work to do.

Ques.—How keep out of "ruts"?

Ans.—Provide yourselves with the best helps and study them. Visit other societies and note their plans of work. Aim to give variety.

Ques.—What is helpful literature for Junior workers?

Ans.—The Bible—study it daily and prayerfully. Read simple Bible Story books and become familiar with them. Make scrap books of good helpful articles on child study, child teaching and training, methods of work, mission and temperance stories, etc. Read studiously books of travel in the mission fields and of manners and customs of different countries. Study the best book of Methods, Blackboard and Chart work. Read and distribute good leaflets. Keep posted on all departments of work in your own denomination by reading the board reports, etc. Read the Women's MAGAZINE and Junior paper (as soon as published.)

MARY CLOKEY PORTER.

From the India Sunday School Journal.

Our Boys and Girls.

By MRS. M. C. MASON, Tura, Assam.

Ramkhe belonged to a hill tribe called Garos, in Lower Assam, having his home near the Brahmaputra river. From a child he seemed religious; while a mere boy he trapped birds and caught mice to sacrifice to the demons. But he noticed that the Hindoos had one religion and the Mussulmans another, and that his own people believed in neither, so he wondered what was truth, and used to go away and pray alone, that if there was a great and good spirit over all, He would lead him into the light. On one such occasion he said he saw a visible appearance and heard an audible assurance that his prayer was heard, as real prayer is always heard by God wherever offered or by whom.

The Garos were wild and a dread to their neighbors; an annoyance and perplexity to the government, pronounced by the chief commissioner "blood-thirsty savages," "most desperate and incorrigible."

In 1847 the government hired ten Garo boys to go to school at Goalpara, hoping to get some control and influence over the tribe. Of these ten, seven became Christians and strong workers in the mission, three of them being ordained. From the first, Ramkhe, then about ten years of age, and his uncle, Omed, wished to enter the school, but Ramkhe was prevented by his stepfather who appreciated his help on the cultivation. A fall resulting in a broken arm opened the way, and he went to school while there Mr. Bion of the English Bap-

tist mission, Dacca, visited Goalpara and left some tracts among the boys of the town. The parents objected to them, and the boys decided to sell them to the Garo boys, who clubbed together to buy one and then cast lots to see whose it should be. It fell to Ramkhe. It was the story of a Christian girl near Bombay. Ramkhe recognized it, and said, "Here is truth." Omed had enlisted as a sepoy in Gauhati, and after several years Ramkhe went to live with him. The two decided that the Christian religion was best and put themselves under the instruction of an Assamese Christian. But soon Ramkhe was called back to Goalpara to be Head Constable. The cares and sins of his calling deadened his convictions, but again a tract aroused him. He desired to return to Gauhati, but could not get permission. In the providence of God his broken arm, always weak, was again a means of blessing; on its account dismissed from service, he went to Gauhari where he was baptized, February 8, 1863, with Omed who had been converted by means of a tract. While on sentry duty in front of an officer's house, which was a bungalow rented of the American Baptist mission, Omed had picked up a tract which had been thrown out with other papers, which they were forbidden to touch. Concealing it until he found opportunity, he read it and was led into the light. Ramkhe had again entered government service as a writer in the chief commissioner's office, but he and Omed obtained dismission in March 1864 and returned to their own people, going out to work as mission assistants under the immediate supervision of the deputy commissioner of Goalpara. Within a few months six or seven Garos were converted. These Omed took and founded a Christian village which has ever since been one of our important Christian centers. Ramkhe opened a school at Damra, where his influence was strong religiously. He took one day in each week for fasting and special prayer, and prayed that God would raise up a Christian village in a certain place near by. The prayer was answered, and there is in that place to-day a thrifty energetic village, marked on government maps as Christianpara, with a church of over 700 members supporting its own pastor and contributing nearly four times as much as his salary to other religious work, or almost a rupee per member.

For many years Ramkhe gave a thank-offering for his food by putting aside some rice each time he ate, and was able to support an evangelist himself for some years. Later he sent his son to school to Serampore, but the boy died, and then the father used the money which would have been needed for his education, to support a worker in our mission.

Ramkhe lived until 1891 and died full of years and good works, whose influence is as far reaching as eternity.

Omed still lives in the village which he founded over thirty years ago For years he was an evangelist, but has long been feeble.

In the opening of the Garo work, Providence in a marked degree has overruled the wickedness of men for their own good. As late as 1872 or 1873 a native preacher could not enter the hills without risk of losing his head. Then occurred one of those bloody raids which had always tried the government, and they resolved to annex the whole tribe. A military expedition was sent into the hills and the Garos submitted with but one loss on either side. Soon the mission was removed from Goalpara to Tura in the centre of the hills, and from here the leaven has worked until the whole tribe is being reached with the Gospel often times the most unlearned and ignorant men being wonderfully used of God to bring salvation to the lost.—*Sent by a missionary.*

A Visit with Mrs. Anderson and Miss Fannie Martin to a Village in India.

Mrs. A. and Miss M. enter the court-yard, and say to the women they see, "Salam; are you well?"

WOMEN.—Salam; we are all well. Are you well, and is the baby well? Didn't you bring her along? Why didn't you bring her? It was her we wanted to see.

Mrs. A.—Oh! a baby hasn't any work in

a village. She doesn't teach Scripture lessons yet. You come over to my tent to see my baby.

W.—Shall we set a bed for you outside or inside?

Mrs. A.—Oh! let's have it outside, where the heathen women can hear us, too, if they wish.

W.—Yes; that's what we said. There will be lots of them here. They have been asking for days when you were coming. What makes you stay away so long? Why don't you come every three months?

Mrs. A.—Well, you see yours is not the only village; there are hundreds of women. Call the rest of them, and let's hear what you have learned since we were here before.

W.—Say, isn't the Miss Sahib married yet?

Mrs. A.—Oh! no. Why, if she would get married, who would come with me to teach you?

W —Yes, true, true. But we thought maybe she was engaged by this time.

Mrs. A.—Well, now, get settled down quietly to work.(Producing the roll she calls) Barkati; is Barkati here?

W.—Yes, here is Barkati.

Mrs. A.—Fazl Bibi.

W.—Which Fazl Bibi? There are three or four Fazl Bibis.

Mrs. A.—Hakina's wife.

W.—Oh! she doesn't learn any more. They don't come. They don't like the worker (catechist) here.

Mrs. A.—Will you call her? Ruri. Bullus' wife (who answers, "Here!")

Mrs. A.—Hakina Bibi, Bullus' daughter.

W.—Oh! she is married and gone.

Mrs. A.—Indeed! Did she marry a Christian?

1st W.—(Some hesitation.) Why! yes! yes, a Christian.

2nd W.—No: they are not Christians, but are going to become Christians.

(Then follows an exhortation on the sin of mingling with the heathen and the duty of marrying in the Lord, and the case is referred to the superintendent of the district for discipline. Finally we get through the list and begin on the lesson.)

Mrs. A.—(Referring to last year's record,) Well, you knew thirty questions last year. Now we will go on. What is God? Now all answer up.

3rd W.—Answer up! If there was ever anything taught us I suppose we might answer up. Who teaches us anything? You come once a year and we don't remember from one time to another. You tell us something now.

Mrs. A.—Oh, yes; but there is a man to come here every few days and teach you all these things. We did not come to talk; we came to hear. Come now; what is God?

(One to another, with nudges and some giggles, "You begin; you begin". Finally, all in chorus and in a good manner answer the question, and after getting this start seem to have no difficulty and finish a goodly number of pages in the catechism.)

Mrs. A.—Buddhi, you and Lochehi and Barkati pray.

Then each says the Lord's Prayer.

Mrs. A.—Now you have done nicely in the catechism; let's hear your Bible History.

1st W.—Oh, we don't know anything of that.

Heathen woman.—Don't believe what she says. They have not told half of what they know.

2nd H. W.—(Addressing herself to Miss Martin.) Why don't you talk awhile now? We don't want to hear her (nodding towards Mrs. A.) talk any more. We want to hear you.

Miss M.—Oh, this isn't my turn; I'll talk to you next time. We take it turn about.

2nd H. W.—Say, what relation are you? Is she your mother, or are you sisters?

Miss M.—No, only sister religionists,—nothing more.

2nd H. W.—No, that is impossible. You are sisters, I know, for you look exactly alike.

Miss M.—No; now you pay attention to what the Mem Sahib is saying. We came here to talk to you about God and salvation. That's what we left our parents and native land for.

2nd H. W.—Oh; then you have a father and mother. Any brothers or sisters?

Miss M.—Oh, yes; lots of brothers and sisters.

H. W.—Don't you ever get homesick?

Miss M.—Yes, indeed; but if we stayed at home, who would tell you of Christ and salvation?

H. W. (aside.)—Oh! these people are very good. They are laying up a great deal of merit, while as to us poor sinners there is no knowing into what hole the Lord will throw us.

Miss M.—The Lord Jesus Christ is your Saviour as well as ours, and if you believe on Him he will save you from all your sins, as He does us. But you are making too much noise. Keep still and hear what the women are reciting.

1st H. W.—Oh! we can hear them again. Say, what is that thing you have on your head? Let's feel it. Do you know what will cure paralysis? Give me something for my son. I know that you have something.

2nd H. W.—How much salary a month do you get? How much did these clothes cost? (handling her dress.) Give me this dress; you have lots more.

Miss M. (in despair.)—Oh! do be quiet, and when the women finish reciting we will sing you a psalm.

Mrs. A.—Well, the women have finished five new chapters of Scripture Historical catechism, and the girls know some further. but the women can't all pray yet.

Miss M.—Not even the Lord's Prayer?

Mrs. A.—No; not all of them. We must speak to the worker about it. If Mr. A. has finished the examination of the men, let us have our service.

All the men gather in the court of a house where the women are sitting, and take off their turbans. Then follow psalms and prayers; some parables or miracles told by the boys and girls; scripture reading and explanations and practical lessons; mention and praise of progress, deploration of failure and the case of heathen marriage; exhortation to continue in learning and practicing what they learn. Infants to be baptized are inquired for; parents gotten with some difficulty into proximity and asked the following questions: Do you renew your declaration of faith in God the Father, Son and Holy Ghost? Do you promise to pray with and for the child daily? Do you promise to leave off all heathen practices, eating of carrion and intermarrying with heathen? When you engage this child will it be to a Christian? Will you teach him to give regularly and proportionately as is taught in God's word? Will you refrain from vile and abusive language and lying before the child and from teaching him these common evil practices? Then the baptism concludes the service, and we leave calling out to the numerous applicants, who have just remembered that they have this and that ache and pain, to come to the tent for all medicine and we will do all we can for them at four o'clock.

Programme for Juniors.

Subject.—"Women's work."

Read Mark 14:1-9; John 11:19-29; Luke 10:38-42.

Sing Nos. 101:214-5, 7; 61:142.

Close by singing No. 87.

Bible Reading.—Women of the Bible.

1. Examples of noble women. Sam. 1:10-11,25-28; 1 Kings 17:13-15: 2 Kings 4:8 10; Joshua 2:4,6,15; Judas 4:4,5. Give other examples.

2. Examples of wicked women. 1 Kings 21:7-10; 2 Kings 11:1; 2 Chron. 15:16; Matt. 14:8. Give other examples.

3. Women of faith. Matt. 15:28; 26:10-13; Luke 2:36-38; 8:2,3; 2 Tim. 1;5; Luke 10:42; Matt. 9.22.

4. Women workers. Matt· 27:55,56; Mark 16:1,2; Luke 24.10; Acts 1:14; Acts 17:11,12; 18:26; Romans 16:6.

JOSEPHINE MARTIN.

"Missionary Chimes."

[Arrange platform so the girls can enter from the rear. Above the entrance, place in red letters on a white background, "Missionary Chimes."

Suspend by a rope, hung above the inscription, a covering of tarlatan. On either side and in front of the platform arrange palms. Behind the curtain hang a chime of bells, which ring loudly and softly throughout the entire exercise, as the sentiment requires. Have also a tier of circular seats in the form of a bell, upon which the girls sit and represent a church bell. Six little Light-Bearers, led by a larger girl march on the platform, singing Psalm 100 vs 1, Bible Song 140.

DESCRIPTIVE POEM.

Hear the chiming of the bells,
This is what their music tells,
As upon the breeze it swells
Clear and sweet;
Every echo, every peal
Does a Saviour's love reveal,
And the bell would bid us kneel
At His feet.

[The six little girls with letters C H I M E S in hand, recite:]

C.—Chiming with glad melody,

"Born to set His people free."

H.—He has come to be our light,
Making all earth's pathway bright.

I.—In our hearts the joy-bells ring,
Blessed Saviour! Heavenly King.

M.—Melodies of gladness blend,
Praising Jesus, truest Friend.

E.—Ever keep us Thine to be,
Guide us till Thy face we see.

S.—Saviour, everlasting Light,
Close to Him the way is bright.

CHORUS.

Ring sweet bells of Christendom!
Far and near the tidings tell,
How the Lord to earth did come.
Ring and tell! Ring and tell.

[Little girls march out, and twelve girls appear on the platform—six in red caps and sashes, six in blue caps and sashes. Those with red recite the Warnings, those with the blue the Invitations, after the second descriptive verse has been given.]

Hear the solemn warning bell
Tolling out the mournful knell
Of guilty souls who still rebel
Against God's law;
"No mortal may God's law defy,
The soul that sinneth—it shall die,"
The warning bell now seems to cry
With solemn awe.

WARNINGS.

"Enter not into the path of the wicked, and go not in the way of evil men."

"For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

"The face of the Lord is against them that do evil."

"Watch therefore, for ye know not what hour the Lord doth come."

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

"Watch ye and pray, that ye enter not into temptation."

Ring, glad church-bell, the story tell
That God in heaven loved us so well
He sent His Son with us to dwell,
For us to die;
His blood shall cleanse us from all sin,
Eternal life through Christ we'll win,
And He shall bid us enter in
His home on high.

THE INVITATIONS.

"Come unto me all ye that are weary and heavy laden and I will give you rest."

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

"Cast thy burden upon the Lord and He shall sustain thee."

"And whosoever will, let him take of the water of life."

"Commit thy works unto the Lord and thy thoughts shall be established."

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

[Two verses of Psalm 45, S. M., B. S. 61, vs 122, are sung as an echo behind the curtain, and the girls march off while the last verse is being sung. The teachers then sing Psalm 95, vs 1, Bible Song 131, while the bell is placed upon the platform.

The girl who recited descriptive poem leads a company of twelve small girls on the platform, who are arranged on the bell and covered with the drapery of tarlatan, after which eight larger girls representing as many countries come in. The reader then recites verses IV and V of the descriptive poem.]

Hark! what means the sound I hear,
That cry of anguish and of fear,
That falls upon my listening ear
Like a knell?
'Tis an agonizing plea
From the lands across the sea,
"Oh! break our chains and set us free,
Our night dispel."

Ring, church bells, ring loud and clear,
Till heathen lands your message hear
And learn our Jesus to revere,
And Him obey;
Then groaning prisoners shall be free,
Then blinded eyes shall clearly see,
And all the world keep jubilee
That happy day.

[After this the represented countries give the plea and the church bell responds to each: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.]

INDIA.

Do you hear the muffled bells of India sending out the moans and sighs from the homes and hearts where the love of Christ is still unknown? Is there hope for such as these?

Response.—John 3:16.

CHINA.

The chimes of China echo out the wails of many a child-heart, and the great need of the uplifting love of Jesus, to give them hope and comfort. Can God's love extend to the millions of China?

Response—John 3:16.

AFRICA.

From Africa's darkened land the knell of sorrow rings out. It comes from martyrs' graves, from the ravages of rum and slavery, from the few and faithful workers. Is there help for the perishing ones of Africa?

Response—John 3:16.

KOREA.

It is not the sweet-toned Sabbath morning bell sounding out from many a church spire that you hear from the land of Korea. It is a call for helpers, for your money, and your prayers.

Oh! send the gospel to the perishing ones in Korea.

Response—John 3:16.

SOUTH AMERICA.

The sounds from many bells ring from South America. They echo sad refrains of superstition and fears, of image worship and degradation, of poverty and heartaches.

Oh! can there be comfort in God's love for such as these?

Response—John 3:16.

PERSIA.

The good old missionary bell of Persia is ever ringing; encouraging tones it has of all the blessed work which has been done, and yet the needs are many. Is there hope for souls in Persia?

Response—John 3:16.

JAPAN.

From the Islands of Japan the heavy bells ring clearly and ever seem to strike but one deep tone—Give, oh! give, the light of the gospel. Does the love of God extend to such as these?

Response—John 3:16.

SYRIA.

Is it a Christmas carol we hear from the Christland of Syria? No, it is a call for help, to rally round the banner of the Lord and march to victory. Is there hope for those in Syria?

Response—John 3:16.

[The leader then recites verses VI and VII of the descriptive poem]

Ring on, church bells, ring on, ring on,
For never shall your work be done
Till the wide world for Christ is won,
And He shall reign
Whose right it is, from pole to pole,
Till at His feet kneels every soul,
Acknowledging His wise control,
With glad Amen.

Ring on, glad bells, ring on, ring on,
Till earth's dark night of sin is gone,
Then usher in the glorious dawn
Of that blest day,
Of which the prophet old foretells,
When e'en upon the horses' bells
Is "Holiness"—when mankind dwells
With Christ for aye.

[The Light Bearers, with a bell in one hand and a light in the other, then march around the large bell three times. The exercise close by the following song, sung by the girls on the bell :]

Sing Psalm 98, vs 1, Bible Song 137.

EDITORIAL.

Boxes for Freedmen.

It is now time for vigorous work in our societies for the Freedmen's annual supply of clothing and shoes. As heretofore when cold weather sets in, scores of children will be kept from church and school for lack of warm clothing. There should be no need for stating that care should be taken that clothing be not too much worn, and should by all means be reasonably clean. In all cases the freight should be prepaid. It is a beautiful service—thinking and planning for a missionary box, which not only relieves suffering but creates a bond of sympathy and interest in our Freedmen's work and workers that is worth strengthening, beneficent alike to both sender and recipient.

The "I thank you" is the language of Christian courtesy not found in heathen countries.

Our Junior Magazine.

Our long looked for and much-talked-of Junior magazine will soon be ready. The Board has decided to issue the first number January first, if the names and addresses of the two thousand subscribers are in our hands at that time. If every Junior reader who reads this article will go to work at once and raise a club of ten or more in her society, the success of the magazine will be assured. The price is 15 cents per single copy or ten cents per copy in clubs of ten or more. We will not tell you of the many good things the committee have planned to give you in this magazine, but will leave that to the editor when the plans are more fully matured. Who will be the first to send in her subscription list?

MRS. N. WYLIE STEVENSON,
Junior Secretary,
Perrysville & Kenwood Aves., Allegheny, Pa.

Our attention has been called to some mistakes, which we much regret, in the statistical table of designated Thank-offerings for 1898, published in our July number in connection with the Minutes of the annual meeting. It was not exactly a case of getting into the "wrong pew," but precisely one of getting into the "wrong column"—something far worse when it is considered that exactitude in statistics is of prime importance. We will take pleasure therefore in republishing the correct table in our November number.

Notes from Monthly Report of Board of Foreign Missions.

THE WORK.—The Rev. Osborne Crowe wrote from Lyalpur, India, July 27, "It is nearly two years since we saw you. The first year was spent in the study of the language, and also in the study of the native character as we commenced work among them. I am not sure but that it is easier to understand the construction of this language than to understand thoroughly the traits of the native character here. I would not like to speak my impressions of the natives at present. I am new in the work yet, and things will no doubt seem different as I know it better. This I may say, that, if I may judge from this my first year in active work in this country, the work will prove an intensely interesting one notwithstanding all that we have to contend against."

Mrs. J. P. White wrote from Ramle, Egypt, Aug. 8, in relation to her husband's and her own illness. Both were in the hospital at Alexandria. She speaks in highest praise of "Dr. Grant, son of the late Dr. Grant who was such a good friend of our mission;" of Dr. Morrison also, and of the nurses, "so skilled in their work and such devoted Christians, that one feels that it is a blessing to have their ministrations."

FUNDS.—The following is the treasurer's report for August:

Presbyteries, $6,983.58; Sabbath Schools, $363.86; Individuals, Specials, etc., $430.45; Women's Board, $1,492.50; Ladies' Missionary Society, $15; Bequests $960.85; Interest, $141.95. Total $10,388.18.

ROBT. L. LATIMER, Treasurer,
21 North Front St.,
September 1, 1898. Philadelphia.

This is probably the best report for a summer month that the treasurer has ever made. If the church will keep this up through the year, all expenses will be met and the debt will disappear.

ANNUAL REPORT.—This is being more widely called for than in any preceding year, and is giving much satisfaction wherever received and read. Copies of the Report will be mailed or expressed free of charge to all who will send for them with the intention of using them to the best advantage.

SAILING OF MISSIONARIES.—Owing to the difficulty of making connections with the steamship lines on the other side of the Atlantic, the Board has had much more than the usual trouble in deciding as to the date of sailing for the outgoing missionary party this year. It has finally been decided that the party will sail from New York on the Umbria, of the Cunard Line (second cabin), on Saturday, Sept. 24, at 10 a. m. This will make good connection with the Britannia, of the Anchor Line, leaving Liverpool for Port Said and Bombay on Oct. 4. Dr. Sam'l Martin, Mrs. Edna May Holliday and three children and Miss Henrietta Moore will go to India. The Rev. E. M. Giffen, wife and child, will go to Egypt. Dr. Andrew Watson and wife have engagements which will detain them in this country until Oct. 15. The Rev. W. L. McClenahan, H. T. McLaughlin, M. D., and wife for Egypt, and probably the Rev. Geo. W. Morrison, wife and child for India, will go by the Teutonic, of the White Star Line, from New York on Oct. 26.

W. W. BARR, Cor. Sec.

Philadelphia, Sept. 12, 1898.

New Leaflets.

The attention of the women of the church, and especially of the Literature secretaries of Presbyterial missionary societies, is called to the new leaflets issued by the Women's Board on various subjects, including Bible Readings, and they are invited to send for catalogues, also for Annual Report of General Missionary Society, to the General Literature Secretary,

MRS. J. A. GRIER,
Thomas Ave., Bellevue, Pa.

Programme for November.

NATIVE CHRISTIANS.

(The subject being too comprehensive to permit a discussion of the Native Christians of all the fields in which we are interested we would suggest the confining of the subject to "Native Christians of Egypt.")

Sing Psalm 44, IIS, verses 10, 11, 12.
Read chapter 13th of the Book of Genesis.
Sing Psalm 87, C. M.
Repeat Psalm 51, as a Public Prayer.
Discuss the subject under following heads:
The Ancient Inhabitants of Egypt.
Their Religion.
Their Patriotism.
Their Respect for Women.
Egypt at the time of the Apostles.
The Modern Inhabitants.
Their Religion.
Traces of Christianity in their belief as a hindrance to the progress of missions today.
Business. Sing 1, 2 verses of Psalm 121

MRS. T. C. ATCHISON, Carnegie, Pa.

The *Illustrated Christian World* has discontinued publication. We are sorry to miss its visits, with its finely illustrated pages and interesting matter. Bishop Taylor started this periodical "for the promulgation and defense of the principle of self-supporting industrial missions in general, and, in particular, its introduction in the civilization and evangelization of Africa." He was ably assisted by Henry M. Stanley and others. His son, Rev. Ross Taylor, has rendered faithful and efficient service as editor.

Now that individual missions have an acknowledged place, and its editor-in-chief has been retired, its specific object is at an end.

The editor, expressing gratitude to God and thankful acknowledgment to all who have co-operated with them, says in his last editorial:

"While it would be a pleasure to continue and extend the helpfulness made possible by the more general scope it then assumed, it involves financial burdens long and cheerfully borne, to which the publisher is not now personally equal. It has been a pleasure to be the agency of good a the medium of communication between the missionaries and our donors, and the distributor of the free-will offerings of these; but, although it has developed its own support on a commercial basis, it has never contributed to that of its editorial staff and publisher."

The editor informs us that the interests of subscribers have been fully protected, and that the financial obligations involved by the periodical will be met by the sale of a new book on Africa by Bishop Taylor. We give some extracts from the preface by Henry M. Stanley:

"Many books have been written upon Africa. Some are devoted to one part of the vast continent, and some to another. Several writers have confined themselves to the countries they have explored, while others have treated of the ethnology, physiology, and language of the various peoples.

"It is no mean task to embrace all these subjects to gather them together as links in a golden chain, and bind the records of missionary trials and triumphs.

"In the book before us the author begins by discussing the Midnight Empire of yesterday, with its ancient civilization, commercial influence, and military power, and its subsequent lapse into heathenism. He also treats of its vast unexplored territory, its limitless undeveloped resources, and countless millions of people—unknown.

"As the pages roll by we see the dawn of day in the period of exploration in which I have been so deeply interested. The political partition of the continent is followed by two or three chapters of thrilling interest in dealing with the heathen kings and their barbarous methods, compared with the ruling of the Christian kings, Menelik, Khama, and others. The period of Mohammedan advance and the slave trade, commercial development and discoveries of mineral wealth, are carefully treated.

"The pages devoted to missionary trials and triumphs in Africa are unusually interesting. The barriers encountered, the climate, geographical difficulties, language, witchcraft, polygamy, etc., etc., are treated with a masterly hand. The rich discoveries and development on the Gold Coast, in Kaffriara, the Transvaal, and Uganda are described with entertaining precision, and last but not least, the religious, social, political and commercial future are spoken of in prophetic vein.

"Both the explorer and missionary have tramped many thousands of miles, braving countless dangers in the exploration of Africa, and the results to that vast continent are immeasurably great; not only in the conversion and enlightment of the heathen races there, but in the unfolding to civilization of a new world whose resources and beauties are well-nigh beyond the most extravagant fancies of those unacquainted with the facts.

"If there is no duty more imperatively binding upon Christians than that of striving to give to the benighted people the gospel, there can be no question that the author of this book has performed his duty manfully and well. Althouh he is now bent with years and his voice grown weak, his brain is still full of burning thoughts and his eye is eloquent as of yore; and I can again picture him standing beside Usquebaugh, the interpreter, surrounded by hundreds of the poor savages, as he whispers the words of truth to be translated and given forth to the willing ears of his congregation.

"To all those interested in the development of Africa, and the elevation of its people, I can recommend this latest book by the veteran Bishop, for the variety and fullness of information it contains, and the large hope it gives that persevering Christian labor is not in vain even in darkest Africa."

Henry M. Stanley

500 pages, 100 full page illustrations, bound in full cloth, three dollars. Ross Taylor, 150 5th Avenue, New York.

REPORTS, Etc.

September Report of Women's Board.

The regular meeting of the Board was held Tuesday, September 6.

The usual opening exercises observed. Home secretary reports from Miss Speer, of Chicago; had made 128 visits each month during July and August; Miss Thompson, of Chicago, 118 visits; Miss Barnes, 140 visits in July, 130 in August; Miss Currie, 105 in July; Mrs. Glasser, Oakland, Cal., 85 in July; Mrs. Morrow, Sioux City, Ia., 126 in July; Miss Porter, 136 in July; Miss Stewart to July 10th, 97 visits. Rev. Jas. R. Leech, of the Good Hope mission, reports 34 visits to the sick and 100 to others in July; August, 145 visits—the first report of this mission and a most encouraging one. Three applications for home missions received, one from A. R. Church South. Regular monthly reports from Indian work.

Foreign secretary reports, among other items, the receipt of a legacy of $10.25 from the parents of a little girl who died at the age of ten years. It was decided to place the amount in the endowment fund for a bed in the Children's Hospital in India. Reception for outgoing missionaries under consideration.

Junior secretary reports many inquiries for exercises for Presbyterial meetings; one new society. The editor of new paper made a report regarding the details of conducting the paper. First number to be issued Jan. 1, 1899. The question of name deferred till next meeting.

Chairman of Finance committee made a report of applications for loans, etc.

Church Extension and Parsonage secretary made report in regard to details of insurance policies held by her department. Applications for loans by congregations, of which she has many to report, are received by this secretary.

Treasurer reports July receipts, $1784.60; disbursements, $3237.86. August receipts, $1325.41; disbursements, $5195.45.

MARY W. PORTER, Sec'y.

Treasurer's Report.

[When not otherwise specified the money is from the Presbytery named.]

Receipts for March, 1898.

Foreign.—Southern Illinois, 5; Brookville, 3; Philadelphia, 22 to Egypt and 22 to India; Oregon, 10; Monongahela, 70; Mrs. A. F. Alexander, 5; Wheeling, 15; Concordia, 1; Three members Morea Cong; 7· Caledonia, 24; Frankfort, 13; Conemaugh, 11; Cleveland, 10.

Foreign Special.—Olathe C. E. Soc. on scholarship Sialkot, 16.25; Steubenville, native Bible reader India, 66; Brookville. for native pupil India, 25; Oregon, pupil Sialkot, 25; Monongahela, King's Daughters, pupil Sialkot, 25; Mercer, Bible reader India, 37 50; 2d New Wilmington, M. Band, for pupil Sialkot, 22.50; 2d Washington, Ia., Golden Rule Circle of K. D. for pupil Sialkot, 25; Ainsworth Y. L. M. Soc. for pupil Sialkot, 25.

Foreign Salaries.—Miss Fulton, Illinois Southern, 110; Miss McCahon, Chartiers, 50; Miss Corbett, Brookville, 82; Conemaugh, 100; Miss Smith, Princeton, 50; Miss F. C. Martin, Conemaugh O. Y. P. C. U., 66; Miss Cora B. Dickey, Monongahela 55; also Miss Buchanan, 55; Miss Campbell, Monmouth, 102 50; Miss C. E. Wilson, Keokuk, 43.50.

Medical Work.—Monongahela for India, 35, and for Egypt, 21.

Home and Salaries.—Lake, 13; Philadelphia, 50; Illinois Southern, 31; Miss Kate M. Young and her mother, 4; Chartiers, 103; Lake, 10; Brookville, 10.50; Princeton, 2; Pawnee, 7; Philadelphia, 25; Oregon, 3; Monongahela, 70; Mercer, 10; Wheeling 17; Chillicothe, 33; Monmouth, 35; Concordia, 1; Three members of Morea Cong., 5, Keokuk, 33.15; Rock Island, 24; Caledonia, 29; Frankfort, 11; New York, 25; Conemaugh, 27.50.

Warm Springs Indians.—Pawnee, 5; Mercer, 10; Keokuk, 3.50; Caledonia, 10; Conemaugh, 6.

Freedmen's Salaries.—Illinois Southern, 2; Chartiers, 35; Brookville, 2; Xenia, for Knoxville, 10; Princeton, 3; Miss Minnie H. Speer, 5; Pawnee 5 Monogahela, 224; Mrs. A. F. Alexander, 5; Monmouth, for Knoxville, 10; Concordia, 2; Three members of Morea Cong., 5; Keokuk, 17; Caledonia, 13; Frankfort, 24; Miss Sadie J. Miller, 5; New York, 25; Conemaugh, 15.50, and for Henderson, 4; Norfolk Mission Sabbath-school, 50.

Little Girls' Home, Tenn.—3rd Pittsburgh Junior M. S., 30.

Church Extension and Parsonage.—Lake, 8; Colorado Springs on note 6, 58.50; Alameda, Cal., first payment 3rd note, 55.50; Chartiers, 22.30; 1st Topeka, Kan., third payment 3rd note, 50; Oregon, 6; Monongahela, 98; Mrs. A. F. Alexander, 5· Wheeling, 11; Three members of Morea Cong., 5; Spokane, third payment on 5th note, 82.40; Caledonia, 3; Frankfort, 1; Philadelphia, for "Dales Memorial," 50.

Freedmen's Alabama Farm.—Miss Ida Paisley, Crawfordsville, Ia., 8; Martin, Mich., Junior M. S., 8; Mechanicstown, O., 24; Lake Junior M. S., 4; Monongahela, 24; Oregon, Shedd, Junior M. S., 8; Sharon, Ralph E. Carson, Mission Band, 4; Jamestown, Pa., Junior C. U., 8.

Minsterial Relief.—Chartiers, 10; Rev. W. Alex. Smith, 10; Caledonia, 2; Frankfort, 2.

Bethesda, Home.—Monongahela, 5.

Orphan's Home, Allegheny.—Lake Junior M. S. 4; Frankfort, 50 cts..

Aged People's Home.—Cherry Fork L. M. S., 3; Frankfort, 50 cents; Conemaugh, 5.

Piltsburgh, Syrian Mission.—Monongahela, 54.

Life Membership W. G. M. Soc.—Augustus H. Kendig, 25.

Contingent Fund.—Interest from investments, 45; interest on daily balances, 80.70.

E. J. SLOAN, Treas.

Rock Island Presbytery.

The Ladies' Missionary convention of Rock Island Presbytery was held at Cedar Creek church September 6 and 7.

The vice president, Miss Mary E. Bailey, of Homestead, opened the meeting with devotional exercises. A most excellent report of the Cleveland convention was given by Miss Margaret Barnes, our city missionary at Moline.

The evening session was opened with devotional exercises conducted by Mrs. Maggie Speer, of Sunbeam, after which Miss Mary J. Campbell, of our

India mission, gave a stirring missionary address. The large audience was visibly moved as she pictured what "retrenchment" means to the work in which she was engaged in India.

The devotional exercises Wednesday morning were conducted by Mrs. Sade McBride, of Little York. Mrs. M. A. Morrow, of Viola, read a very interesting paper on "Are We Cultivating a Spirit of Liberality?" Our Junior secretary being detained at home on account of the sickness of her mother, the secretary read a paper on, "How to Interest Children in Mission Work," which had been prepared by Mrs. Meloy, Miss Campbell gave another very interesting talk.

The officers elected were: President, Mrs. M. A. Morrow; Vice President, Mrs. E. B. McKown; Secretary, Miss Mary E. Bailey; Treasurer, Mrs. D. R. Johnston; Literature Secretary, Mrs. A. A. Donaldson; Junior Secretary, Miss Maggie M. Thomson.

In our resolution we expressed our gratitude to God for his goodness; our pleasure in having present two of our missionaaies, one from the home and one from the foreign field; thanks to Miss Barnes for her full report of the Cleveland convention and to Miss Campbell for her loving messages; that we take as our motto the watchword of the Cleveland convention, "Bear ye one another's burdens and so fulfill the law of Christ;" that we congratulate the good people of Cedar Creek upon the improved appearance of their church and thank them for their generous hospitality; also the officers for their efficient services, and pray God's blessing upon our work.

MARY E. BAILEY, Vice President.
MAGGIE M. THOMSON, Secretary.

Lake Presbytery.

Balmy skies and a cordial welcome from the good people of Sandy Lake, Pa., combined to make the nineteenth annual convention of the Women's Missionary Society of Lake Presbytery, held at that place, June 9th and 10th, one long to be remembered. The attendance was unusually large, most of the societies being represented even down to the "Little Light Bearers." The executive committee met on Thursday afternoon at 3 o'clock, and gave attention to the business of the convention, approved program, etc.

The president, Miss Elizabeth Pollock, of Erie, presided throughout the session. The evening meeting consisted of the usual devotional exercises; address of welcome by Mrs. M. M. Hutchison, of Sandy Lake; response, roll call and appointment of committees. The address of the evening was delivered by Rev. W. M. Curry, of Linesville. His theme, "A Present Day Call," was a very appropriate one and the thoughts expressed helpful and instructive.

After the usual business of Friday morning, the delegates to the W. G. M. S. presented their reports and all were so excellent that a vote of appreciation was tendered. With slight changes, the constitution, prepared by the W. G. M. S., was unanimously adopted. The afternoon meeting was full to overflowing with important convention business; reports of committees and secretaries, discussion and conferences followed in rapid succession. Election of officers also took place resulting as follows:

President, Miss Elizabeth Pollock, Erie; 1st vice Pres., Mrs. T. F. B. Smith, Utica; 2nd vice Pres., Mrs. Geo. Brown, N. Shen; Rec. Sec'y., Mrs. R. T. Shank, Erie; Cor. Sec'y., Miss M. E. Johnson, Jamestown; Treas., Miss L. C. Donnan, Cochranton; Lit. Sec'y., Miss Mary Cooley, Cochranton; Jun. Sec'y, Mrs. D. G. McKay, Greenville; Thankoffering Sec'y., Mrs. Sarah Cooley, Sandy Lake.

Delegates to the W. G. M. S., to meet in New Castle in 1899: Sheakleyville, principal, Mrs. W. R. Bruce; alternate, Mrs. Feather. Linesville, principal, Miss Olive Davis; alternate, Mrs. W. M. Curry. Sugar Grove, principal, Miss Clara Hazen; alternate, Mrs. Jennie Callahan.

At this point there was a restful digression. Two articles brought from the convention at Cleveland by the delegates as specimens of the work done in one of the schools of the South were exhibited, and a motion was made and carried that the articles be sold and the proceeds sent to said school. Accordingly the secretary, acting as auctioneer, disposed of both articles for $3.05. After spirited bidding, Miss McMichael, of Hartstown, became the possessor of both articles.

The hour given up to the Juniors was well filled with song, recitation, and reports.

On motion it was decided to take up the special work recommended by the General Junior secretary; also that a banner be prepared to be presented to the Junior society having the largest average attendance during the year.

The "question box," with its ever-recurring queries, was conducted by Mrs. T. F. B. Smith, of Utica.

Mrs. W. E. McBride, of Oil City, conducted the devotional exercises of the evening meeting, after which we had the pleasure of listening to Rev. S. Hawk in his interesting lecture, "Cost of Character." After further reports of committees and a short season of prayer and praise, Rev. Geo. Brown, of North Shenango, pronounced the benediction, and the convention adjourned to meet in Jamestown, Pa., the second Thursday in June 1899.

SEC'Y.

ENTERED INTO LIFE

This life is brief
Before tomorrow's sun
For one or all of us
It may be done;
But love—but love
Is only just begun!

Mrs. Alvin Robertson.

The Women's Missionary Society of the United Presbyterian congregation of Cambridge, N. Y., desire to offer a tribute of love and respect to the memory of Mrs. Alvin Robertson, who died May 8, 1898.

WHEREAS, Our Heavenly Father has in His infinite wisdom suddenly called her home,

Resolved, That by this providence our hearts have been made sad, but we humbly bow to the will of Him, who doeth all things well, recognizing the call to greater earnestness in our Master's service, and the warning, "Be ye also ready."

Resolved, That we extend our warmest sympathy to the bereaved husband and family and commend them to the care of a covenant-keeping in God.

MRS. J. W. ASHTON, } COM.
MRS. WM. ROBINSON. }

Mrs. John Scott.

The W. M. S. of the Sixth Church, Pittsburgh, Pa., offer this tribute to the memory of Mrs. John Scott, who passed to her final rest on the twenty-third of May.

Mrs. Scott was loved and honored by all who knew her, for her unassuming manner, her earnest endeavor to help everyone in sorrow or pain, her devotion to her family and church and her resignation in affliction and suffering.

She passed through many trials and bore them with patience, grace and faith, so that when the last suffering came she quietly said, "All is well," and fell asleep in Jesus, to whose loving care we commend her aged husband, her sorrowing children and sisters. COM.

Mrs. David Bradfute.

WHEREAS, the Ladies' Missionary Society of Cedarville, Ohio, has been again called on to mourn the loss of one of its members, Mrs. David Bradfute, who died at her home July 21, 1898,

Resolved, That we desire to bear testimony that Mrs. Bradfute was an honored, conscientious, and faithful member of our society, one who was always interested in whatever pertained to the advancement of the Master's Kingdom.

Resolved, That in the death of this sister we lose one whose Christian traits of character we hope to imitate.

We extend our sincere sympathy to the sorrowing ones in the home and commend them to Him who has said, "My grace is sufficient for you."

MRS. W. J. SMITH,
MRS. J. M. BULL,
MISS AGNES KYLE. } COM.

Mrs. Isabelle McClain.

The Women's Missionary Society of the First U. P. church, East Liverpool, O., would record their loving regard of and respect to the memory of their departed friend and sister, Mrs. Isabelle McClain, who joined the company of the redeemed and glorified saints May 2nd, 1898. Though laid aside from active duty but a few days, she was ready at the call of the Master to go up higher.

While we mourn our loss, and our hearts are sad because from us has been taken an earnest Christian sister, we comfort ourselves with the thought, that our loss is her eternal gain, and we would hear God's voice saying to us, "Be ye also ready."

To the husband and dear children, whom she so tenderly loved and trustfully commended to the kind care and keeping of her Redeemer, we would tender our heartfelt sympathy. May the Holy Spirit, the Comforter, comfort their hearts, and may they also live that when 'time to them shall be no more' they shall meet at God's right hand, an unbroken family, praising God to all eternity.

MRS. J. C. TAGGART,
MRS. ALICE MACKINTOSH,
MRS. LIZZIE MCKENTY. } COM.

Mrs. Anna M. Wallace.

In memory of Mrs. Anna Martha Wallace, who died June 29th, 1898, a faithful wife, devoted mother, a humble and earnest Christian.

The Ladies' Missionary Society of Gladden, Pa., U. P. church, have been called for the first time to mourn the loss of a loved and respected member. In token of our esteem for the deceased and our sympathy for the bereaved, we have adopted the following resolutions.

1. We have lost a true Christian worker from our midst. Though hindered from public work by long continued affliction, "She hath done what she could."

2. We have received a noble example teaching us how to receive and endure affliction. If it be God's will to make us perfect through suffering, we pray for her meek, gentle, trusting spirit and for her faith and courage to endure.

3. We bow in humble submission to our great Leader who calls home his workmen, and pray that He may raise up others to carry on His work.

4. We express our deepest sorrow for the bereaved husband and child and tender them our sincerest sympathy. May the loving Shepherd lead in the dark hour, and bring them into the full clear light of hope and trust.

Mrs. Drusilla Campbell. Mrs. Mary McCaslin.

A tribute of love and respect by the Women's Missionary Society of Neshannock, Pa., congregation on the on the death of two of our most aged members of our church and society—Mrs. Drusilla Campbell, aged 95 years, and Mrs. Mary Caslin, aged 86 years, whom in the last few months it hath pleased our Heavenly Father to call to "the rest that remains for the people of God."

We desire as a society to bear testimony that we miss the kindly, loving countenances of these mothers in Israel. They have lived their lives in their day and generation, and while we bow in submission to God's will, we acknowledge our loss is their eternal gain.

Grandmother Campbell, although blind for several years, and could not be with us in the sanctuary, was loving, cheerful, and trustful. She could not *see* us, but she *knew* us, and was glad to have us visit her.

"Aunt Mary," as Mrs. McCaslin was familiarly called, was unable to be present at the meetings of the society for several years, but within a few months of her death was able to attend church occasionally, and her glad, loving, gentle countenance, hearty hand clasp will long be remembered.

Each of these dear ones, although providentially hindered from being active members of our society, did much to prove their faithfulness to our Master's cause, by their earnestness, liberality, and "steadfastness unto the end," for which a "crown of life" is promised. "Precious in the sight of the Lord is the death of His saints."

S. E. NELSON.
MRS. KATE HINKSON,
LIZZIE PATTON. } COM.

Mrs. Anna A. McCaslin.

Resolutions by the Women's Missionary Society of Neshannock, Pa., congregation on the death of Mrs. Anna A. McCaslin, who died April 21st, 1898.

Inasmuch as it hath pleased our Heavenly Father in His all wise providence to call from our midst our sister, and co-worker, Resolved,

1st. That we recognize the hand of God and humbly submit to His unerring judgment.

2nd. That we place on record our appreciation of the earnestness and faithfulness with which she performed her every duty. She had deep conscientious convictions of duty, and did not ask, "Is it expedient for me?" but did it. She loved the church, the Sabbath-school and the missionary society, of which she was president for several years, and all Christian work connected with the spread of the gospel, and by her untiring zeal, perseverance, and liberality did much to further the cause of Christ. She had a keen sense of what was right and wrong, and loved all that was pure and good, as she hated all that was evil and impure. She was a good wife, loving her home, and an excellent neighbor, always ready to lend a helping hand in case of sickness or trouble. She will be greatly missed by the whole community.

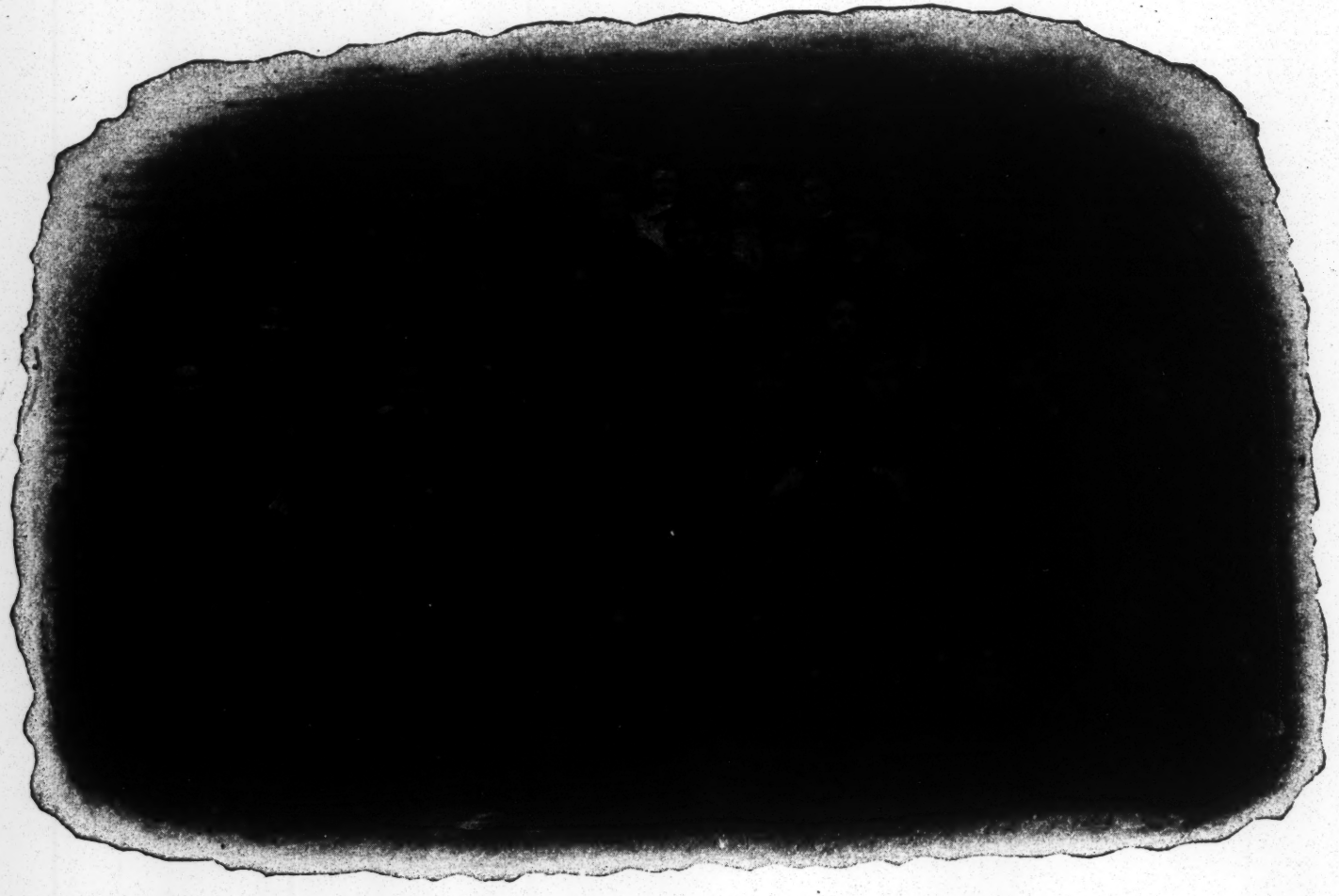
3rd. That we extend our heartfelt sympathies to the sorrowing husband and mother, and commend them to our loving Saviour who wept with those who wept.

4th. That these resolutions be recorded in the minutes of the society, a copy be sent to the Missionary Magazine for publication, and one to the husband and mother.

S. E. NELSON,
A. GORMLEY,
MARY MCKNIGHT. } COM.

WOMEN'S GENERAL MISSIONARY SOCIETY.

MRS. VICTOR KYLE, President, Alexis, Ill.
MRS. W. J. BUCHANAN, 1st Vice President, Neil Ave., Columbus, O.
MRS. J. R. LOGUE, 2nd Vice President, Washington, Iowa.
MRS. MARY W. PORTER, Secretary, Boston, Pa.
MISS R. J. SLOAN, Treasurer, 5170 Liberty Avenue, Pittsburgh, Pa.



GROUP OF STUDENTS AT KNOXVILLE COLLEGE.